

## A TRIP TO GUNONG BLUMUT.

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Having previously visited Gunong Pûlei (in 1876) Gunong Panti and Gunong Měntahak (in 1877), and having on the two latter trips heard a good deal of Gunong Blûmut as a mountain far superior in magnitude and height, distant a long way inland, at least 7 days journey, to which seemed attached a good deal of superstitious veneration, I had long been desirous of making an attempt to reach this latter mountain; and Mr. Hullett (Principal of Raffles' Institute), who had also made trips to the other mountains above mentioned, being ready to join me, I obtained a month's leave, and on the 21st January we started on our expedition in a steam launch very kindly lent us for the purpose by Captain Burrows.

We left Singapore at 8.15 a.m. just as it was beginning to clear after a continuous rainfall of two days and reached Pûlau Têkong at 10.45 a.m. Here we stopped for water and got under way again at 11.55. The rain which now began again continued to fall steadily till we reached Panchur some 18 miles up the Johor river, at 2.45 p.m. Up to this point our course had been pretty well N.N.W., but above Panchur the river takes a due northerly direction. Below Panchur the Channel is on the east side, extensive shallows and sand-banks prevailing to the west. At this place we landed, and found it in charge of Che Masim, who succeeded Che Musa, (a most agreeable and obliging man, who accompanied me on my trip to Gunong Měntahak at the end of 1877, and who had, I was sorry to hear, succumbed a few months before to fever [caught on an expedition into the interior.] Che Masim was very civil, but we were told on all sides that in the present swollen condition of the river it was hopeless to think of reaching Blumut. Having got our luggage on shore and despatched the launch back to

Singapore, we had assigned to us as quarters the house formerly occupied by Che Musa close to the river, which was now in a somewhat dilapidated condition but still occupied, the inmates insisted upon turning out and giving up to us the inside room of which, it must be confessed, we were glad, for the outer room was very offensive and after a tolerable dinner prepared by our China boys we had a good night's rest without curtains. It rained all day persistently, but it was starlight when we went to bed. We were told that the river was running so high that many of the "Kangkas," (Chinese Gambier or Pepper stations) were submerged up to the roof.

The next morning, the 22nd, though we were anxious to take advantage of the flood tide, the usual Malay delays prevailed and we could not get off in the *jâlor* (dug out) with which Che Masim provided us till after 9 a. m.

From the rising ground by the river side just above Panchur there is a very pretty view, giving Pulei just opposite in the far West, and to the right the bend of the river with Panti and Měntahak in the distance. Panchur itself is said to owe its name to an ivory conduit made by a former Raja to bring water to a pond in which he and his household might disport themselves. Large stones perforated with holes are also to be found on the banks of the river which are said to be memorials left by the Achinese of a conquering visit paid to Johor in the early part of the 17th century; they are supposed to be parts of anchors, and are called "batu anting-anting."

At 11 a. m. we reached Sungei Bukit Běraŋgan, (Arsenic Hill River) which we entered in search of Che Jalil the Pěnghulu of the place, to procure fresh men to take us on to Kota Tinggi, the current with the ebb being too strong for the same crew to take us so far. We had left Panchur at 9.5 a. m. with a course N. by W. after which Gunong Panti came into view. At 9.20 the course changed to N. W. by W. till 10.40, when we reached Gonggong, on which the course became W. N. W. "Gonggong" is a common sea-shell and the name of this place is owing probably to the abundance of these shells there; here formerly tin used to be worked; and gold was also found in 1847. At present there is a pretty numerous settlement of Chinese Pepper and Gambier-planters.

We had to go for about  $\frac{1}{2}$  a mile up the Bukit Berangan River before we came upon Che Jahl, who was very ready and obliging, and who to our great relief made the same boats go on with us, merely adding a couple of paddles to each; we found him engaged clearing ground for a betelnut plantation; there seemed to be a good many Malay clearings here with fruit trees and good sized houses. We heard that a "Sladang," the bison of the Peninsula, had passed close to the house of a Malay in the outskirts of this place a day or two before. On leaving this small tributary and getting into the main stream again we found the current so strong that it very nearly carried us away in spite of our two extra paddles, and we actually lost ground for a short time, but ultimately succeeded in making our way into a less impetuous current and making progress. We heard that a Johor steam launch was waiting at Panti to bring back Mr. Hill and Che Yahya on their return from Blumut. Close to Gonggong is Sungei Serei (Lemon-grass River), near the mouth of which lies Pulau Sarang Dendang, (crow's nest Island) and immediately after come Berangan Hill and River.  $\frac{1}{4}$  mile further up is Pulau Linau (a red stemmed variety of betelnut) just at the mouth of the Seluyut River, on the banks of which rises a hill of the same name, which would be a capital site for a bungalow, 6 hours' steam from Singapore; the strait between the island and the main is called Selat Mendinah. There are Chinese plantations up the Seluyut River. Just after this point the main river takes a sharp bend to the right, and henceforward its course continues for the most part very winding, resembling in this respect the majority of the Peninsula rivers. About a mile higher up on the left we came to Galah Si Badang (the punting pole of Si Badang), the execution place of former days and the scene of one of the many notable deeds performed by Si Badang, the Hercules of Malay legend. It is said that when the river is low the stump of a tree is to be seen, the stem of which (some 18 inches in diameter) Si Badang broke off and used as a pole to propel his boat against the stream. Nearly opposite is Mirdalam, and a little further up Sungei Naga Malar.

Proceeding another  $\frac{1}{4}$  mile we reach Sungei Menchok, and  $\frac{1}{2}$  a mile higher on the left the river and hill of Penatih, and about the same distance beyond them Bukit China: on the right again is Pulau Patani, the residence of Patani men.

A mile further on is Tanah Sĕroh, (Sunken soil) the scene of a terrible catastrophe said to have taken place long ago, a sudden subsidence of the soil which buried the whole kampong with its inhabitants. This calamity is attributed to a tremendous fall of rain brought about by the unlucky conduct of a boy in swinging a frog in a cloth like a child. There is a similar legend prevailing about a kampong named Kĕlēbur in Pahang, which likewise met with sudden destruction owing to the misconduct of two little girls. Not far above this at a bend of the river on the same side Batu Sāwa comes into view, with red and white soil shewing on the bank where the river has eaten into rising ground. Just beyond is Tanjong Putus (severed Point) indicating no doubt the spot which the river, as it often does during the rainy season, has cut right across the neck of a bend and made for itself another channel. A short way beyond on the left may be descried with some trouble a tiny creek which bears the name of Dānau Sĕrā, (Midge Lake); it widens out a little way from the main stream into a lake, which from its name may be supposed to rejoice in swarms of a little stinging creature more minute than the redoubtable "agas" (sand-fly). Turning our eyes once more to the right we find ourselves facing Pĕngkĕlan Rambei [Rambei-tree, (bearing a well-known fruit) landing-place], not far below Sungei Dāmar (Pitch tree River); and close above this latter is Kota Tinggi, once the residence of Royalty; the only remaining marks of its former greatness however are slight traces of a fort, and two cemeteries, one close to the kampong surrounded by a low wall of laterite and containing the tombs of the former sovereigns, and the other nearly a mile off in the jungle which contains the tombs, some of them handsomely carved, of the Bĕndahāras, the predecessors, it is said, of those who took charge and ultimately became the independent rulers of Pahang; among these is also the tomb of one Yam-Tuan. It is much to be regretted that none of these tombs have any inscription or even a date. Behind the kampong is Padang Saujāna a wide plain the further part of which is well stocked with cecoanut palms and various fruit-trees; this may be looked upon as a sign of former prosperity, in fact it is frequently the only indication remaining of human occupation in places once well peopled and highly prosperous.

We reached Kota Tinggi at 5 p. m. and in half an hour the Pĕnghĕlu and Che Kasim, a Malay acquainted with Singa-



pore, made their appearance, and the latter gave us quarters in his house, a fine large one conveniently close to the creek which forms the landing place. After dinner we produced the Maharaja's letter, and it was then agreed by the Malays assembled that we must be helped on our journey, and Dato' Derasap (the Pēnghûlu) was to have the letter explained to him next morning.

Next morning, 23rd, we set off along a path passing first through the kampong and then through the jungle for the "Kangka" (settlement) of Tan Tek Seng the "Kangchu" (river-head) of this district, which we reached after a walk of about a mile. We found Tek Seng ready to sell us some of his rice, and very civil; he regaled us with tea, sweets, and some splendid oranges fresh from China, which I never saw the like of out of Gibraltar. From some rising ground at the back of his house in a pepper garden he shewed us a view of Panti and Měutabak. Che Kasim vigorously denied that the keel-like end of Panti was called Bânang and the far end Panti, (as I had been informed by an old experienced guide, Che Moa of Panchur, sent with me by the Maharaja on a former trip), saying that Gŭnong Bânang was in a different part of the country; it is true that there are hills of that name on the West coast of Johor near the mouth of the Bâtu Pahat river, but it is so common for the same name to occur more than once that I do not see in that any reason for disbelieving the statement of Che Moa. On our return to Kota Tinggi we heard that the steam-launch was at Pēngkâlan Pētei, and we were only kept from paying it a visit by the still persistent rain. Meanwhile a message came from Tek Seng inviting us to dine with him at 4.30 p. m., and we were making ready to set off again for the "Kangka," when a Malay boy brought word that a "kapal api" was coming down the river; so we ran down to the landing-place and after waiting a few minutes heard the "puff-puff" of the launch long before we saw her; we "cooed" and shouted "stop her" as loud as we could, and had the satisfaction of seeing her turn round after she had passed our creek, and make for it again, where she was fastened to a stake near the bank; Hullett and I went out to her in a jelor, and made ourselves known to Hill. We of course plied him freely with questions on the subject of Blūmut and the way to it, we gathered that we should get there without great difficulty; not more than half a mile of swamp on the way. The height was 3,190 ft. by his

aneroid, the soil very fair, perhaps not so good as Panti, plenty of ferns and plants, he had been obliged to throw the bulk of his away; as Hill wanted to be off and the launch, in spite of the rope, was steaming hard to avoid being carried away by the current, we had to bring our questions to an end, so away went the launch with a jakun they had brought from the interior, while we returned on shore and started for the "kangka" to get our dinner with the "kangchu." No one would have guessed from our costume that we were on our way to dine with probably the wealthiest planter in Johor, the owner of about 100 plantations, but our dress was suited to the road by which we had to travel, most of the way ankle-deep in mud, and occasionally swamps with a partial and very insecure floating-bridge of poles. We reached the kangka about 5 p. m. bare-legged and bare-footed, splashed and smeared with mud, but with the help of a cooly and a pail of water, we soon set that right, and joined our jovial host in doing justice to his plentiful but not varied fare. He was very talkative, said the Maharajah was very good (an assertion we were neither able nor disposed to dispute) but that the Singapore Towkays were trying to "pusing" (cheat) him about the Gambier or some other "chukei" (dues). The tigers, he said, did not trouble his neighbourhood, but in Seluang district, (as we had already heard) were numerous and had been committing dreadful havoc among the Chinese plantation coolies, who for some superstitious reason would not take any steps to put a stop to this wholesale destruction of human life; the Chinese vegetable gardeners in Singapore seem less influenced by such notions, for they find no difficulty in setting spring-guns for tigers. We were told that any cooly speaking of the tiger by proper name was liable to a fine of \$10. We questioned our host about gambling, which system he thought best, the Singapore plan of (attempted) suppression, or the Johore license, we could not obtain a definite answer but gathered that, while he admitted gambling did a great deal of harm, and professional gamblers always win and frequently cheated, still the coolies were very much devoted to it, and were willing to risk ruining themselves; (ergo, they should be allowed to do so, especially as our friend draws his share of profit from the system). We left at 8.30 agreeably impressed with our host, a man who deserves his position, for he started here 17 years ago in a small plantation with a capital of \$500. We saw the gambling system in full play, it being the Chinese New Year, when

the coolies are given 5 days uninterrupted holiday, but even that limitation is not always strictly adhered to, for the towkays can afford a little liberality in this respect, seeing that anyhow they get the money of their coolies who are dependent on them for supplies of all kinds the whole year round. Towkays will sometimes keep on working a mine or plantation after it has ceased to pay, for the sake of the money they can make out of the coolies.

We returned about 9 p. m. by Sungei Pěmandi in a sampan, getting glimpses in the darkness partly relieved by torchlight of grand ferns drooping over the water. On reaching the house we learnt that the Pěnghulu objected to our starting next day till after the service of the "surau," *i.e.*, till 1 p.m. or 2 p. m., we agreed to this, though further delay was annoying, as we did not see our way to combating such an objection.

*Friday 24th.*—The second fine morning since we left Singapore, though unable to start till the afternoon, we resolved to get off as soon after the service as we could, so we put all our things together ready for a start, including 3 pikuls of rice for the boatmen and coolies we should take with us. All being ready, and there being 2 or 3 hours to dispose of we got a "jalor" and went up the Pěmandi, in search of plants and ferns, our curiosity having been excited by what we saw the night before on our trip down the stream from the "kangka." But the torchlight, effective though it was from a scenic point of view, proved somewhat deceptive, for with the exception of one variety of lycopodium we returned empty-handed, the ferns being all common. I added the names of a few plants to my vocabulary, which I always seize the opportunity of doing whenever I get the chance; in this direction there is still a great deal to be done, as well as in a general way, but some care is necessary, as the Malays sooner than confess their ignorance, will often give a wrong name. As regards the general vocabulary I do not believe much more than half the language has yet been recorded, Logan in his journal states that he already possessed a list of words exceeding that in Marsden's Dictionary, by 3,000 and that he was so constantly increasing his stock that he did not propose at that time to take any steps with a view to publication. It is much to be desired that the Society should secure the vocabulary referred to. The Pěnghulu of the place, Dâto' Derasap, is a gentleman of the old school, to

whom nothing is so unpleasant as taking action in any matter, and had it not been for the Maharaja's letter, we should no doubt have found him immoveable, but with Che Kasim's aid we succeeded in getting off at 3.30 p. m. in a couple of "jalar," Che Kasim's being a very fine one, but we were undermanned, and after an unsuccessful attempt to get another paddler from a Malay house a little way up the river, we had to struggle on as we were. The first place passed on leaving Kota Tinggi is Sungei Těmbiōh a little higher on the opposite (right) bank, while a little higher on the Kota side is the Sungei Pěmandi already mentioned. Close above this on the same side is Pulau Pahang where the Pahangites took up their quarters on visiting Johor, and which became a sort of settlement. Half a mile or so further up, still on the same side is Sungei Kěmang, and crossing to the other side about quarter mile further up we reach Pěngkalan Pětei; here we arrived about 5 p. m. and having decided on nighting here, we went to see the towkay of the "kangka" who, being hospitably disposed, told us we were welcome to take up our quarters at his house, and we lost no time in availing ourselves of his offer. This "kangka" is situated at a bend of the river on a plateau some 60 feet or so above it, and from the upper story a fine view of Panti may be had, part of Měntahak can be seen, but the rest is hidden by the roof of a bangsal (*i. e.*, cooly shed.) Some 8 or 9 years ago a Mr. Geech<sup>2</sup> held land here. He was also the first to work tin at Sěluang. The jungle about here is very pretty and from what we see of it, offers satisfactory occupation for the plant-collector. The towkay shewed some interest in the question of coffee-planting and made a good many inquiries about it, seemed rather to fear the advent of the European planter. Incessant gambling going on here all night too.

*Saturday 25th.*—Two men from the place where we had expected to find them yesterday joined our boats this morning and we started at 7 a. m. Passing Sungei Bědil\* on our right about  $\frac{1}{2}$  mile up, and  $\frac{1}{4}$  mile further on the left Sungei Pěnāga (from the hard wood of that name) at 9.30 a. m., we reached K. Panti. Here we stopped for breakfast and put off again at 10 a. m. taking with us a Chinaman bound for Sěluang who was to work his passage, and he plied his paddle with an energy which put to shame most of our crew. The scenery

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\* Said to owe its name to a booming sound which it emits under certain circumstances.



along the river is very pretty, the jungle being diversified by the blossom-like white leaves of the shrub called by the Malays "bâlik hâdap" (hindsight before.) Another constantly recurring feature is the "râsau" a palm-like sort of tree which lines the banks and bobs and bows its pine-like crown before the rushing current; like other beautiful things its only use is to be looked at. The rôtan (rattan) also often lends a charm to the scene with its great feathery fronds climbing high up the trees. Saw some flying-foxes (kêlâang) flying high, we had seen a few yesterday evening. From K. Pantî there is a jungle path passing through two or three plantations to the mountain of the same name, the top of which may be reached in six or seven hours; there is a shanty on the south face of the summit, whence at the end of a long stretch of jungle besprinkled with plantations may be descried the mouth of the Johor River with the neighbouring islands and beyond them the Island of Singapore; westward, beyond a similar expanse of jungle rises the Pâlei range blue in the distance. To this view that presented from the north and north-west offers a startling contrast, the moment you get through the jungle and find yourself on the edge of the mountain the whole view is one sea of mountains from one to three thousand feet high; G. Sêm-bâlayang or Asahan, G. Mëntahak, G. Lêsong, Gûnong Bûlan S. Chëndia Pâlau, S. Timbun tûlang, Bukit (or Pênâli) Pan-jang, G. Pên-yâbong, and Blûmut were among the names given, but the native is not very reliable on these points, and these names therefore require verification. To the north-east the sea can be descried with P. Tinggi and further north P. Babi, and in clear weather P. Tiôman would probably be visible. Due north between S. Timbun tûlang and P. Tinggi lies a comparatively level space up to the foot of the north side of Pantî. Pantî is a very peculiar hill in appearance, with its long straight back and abrupt western end it suggests the keel of a capsized boat, like the Tangkuban Prahû in Java. It is said that an anchor and rope is to be found somewhere on the summit, where it is also asserted mangrove grow, but it is hardly necessary to say that I could find no traces of either the one or the other. The soil on the top is black and peaty-looking, here and there are moist hollows with a good deal of moss: I was surprised to find the "râsau" up here and other vegetation usually characteristic of a low and damp level; it must, I suppose, be attributed to the low temperature and moist soil. Under this black soil is a white sand, which is succeeded by a white semi-indurated sand-



stone ; as far as I could see the mass of the hill consists of more or less indurated sandstone, on the side of the hill boulders of very hard sandy brown sandstone are to be met with ; and there must also be granite, for I found granite in the stream half way up the hill, but they were water-worn pieces, the rock there was sandstone. On the way up I came across a tortoise about 18 in. by a foot, but could not find any means of securing him. I forgot to mention the delightful little spring at the top, giving forth coffee-coloured water, which is, notwithstanding its hue, perfectly sweet and good. It is the only hill I know of here which has water actually on the summit. The soil on this hill looks better than any I have seen hitherto in this country, with the exception perhaps of some on the way to Blâmut.

To return to our journey. Having left K. Panti about 10 a. m., at about 2 p. m. we reached Chëngkëdam on the left, where there is a Kangka about 150 yards from the river, the shed on the river bank was submerged to about half way up the roof. When we got to the "Kangka" the towkay, after regaling us with tea and oranges, took us to some rising ground lately cleared, behind the present buildings; there he said he should erect a new Kangka, the site of the present one being too low, considering the height to which the river sometimes rises in the wet season. The new site promises a fine view. The current was very strong, and our progress very slow so far, we put it at not more than  $1\frac{1}{2}$  miles an hour, at some bend we actually lost ground for a time. Before we got to Chëngkëdam, on reaching a turn in the river, where the current seemed to have died away, an old Malay in the bows of our "jâlar" remarked "harîman mâkan hârus" (a tiger is swallowing the stream), to explain the sudden stillness of the stream, an illustration of the powers popularly ascribed to this animal. After having an easy course for about ten minutes, we came again into the full current, which we found had avoided the usual windings and taken a more direct line through the jungle, these are no doubt the occasions on which a "Tanjong Pâtus" is formed, the old bed getting silted up, and the new channel worn deeper and deeper. We had two heavy showers after leaving Chëngkëdam, and reached Sëluang about 5 p. m., and landed all our luggage and stores in the "surau," the floor of which was only two feet above the water, though in a previous visit it had been high and dry above the bank. As we sighted the first houses of the kampong, our Chinese passenger bestirred

himself, drawing from the Malay the remark "Ah China pûla bangau," hinting at his instinctive feeling that he was once more within reach of his countrymen. The Pënghûlu of the place, Che Husain, came to see us a few minutes after we landed; we handed him the Maharâja's general letter and another addressed to himself; after reading them he said he would have men and boats ready for us by 1 p. m. next day, a sign of promptitude as pleasing as it was novel. Found more men who had been to Blûmut with Hill and Che Gayha, and did not gather from them that there were any great difficulties in the way; they evidently looked upon Mr. Hill's walking powers with an uncomfortable sort of respect, and devoutly hoped we should not drag them along at such a pace, regardless of supplies. Quinine was highly appreciated and was given with other medicines to parties complaining of various ailments. At 8.15 p. m. thermometer was 78°. At 6.30 a. m. next morning 73°, this morning, Sunday the 26th, we increased our supply of rice to 4 pikuls and got a few luxuries for the Malays. The river still as high as ever; in December, 1877, it was supposed to be very high, but it was not as high as this by 8 or 9 feet, which is said to be the greatest rise for the last 8 or 10 years; the fact that this was the second rise during the present rains was given as a reason for not expecting any more really heavy rain. The general opinion was that the rains would continue till the close of the Chinese New Year. This place, Sëluang, forms the starting-point of the traveller bound for G. Mëntahak, the way lies through jungle and a whole string of deserted tin-mines, the last of which is close to the foot of the mountain, being separated from it by one of those delightful sandy-bedded streams which are happily not rare in these jungles. The ascent of Mëntahak is not an undertaking of any great difficulty; the path, as in most other mountains, follows the ridge, there is one stiffish climb more than half way up, but that does not take long. If it is not practicable to reach the summit in the same day, the best place to encamp is at a dip in the ridge at about 1,000 feet, where there is water close at hand. A distinguishing feature in this mountain is the prevalence of the "dâun pâyong" a gigantic leaf from 10 to 15 feet long and from 2½ to 4 feet or more broad; you have simply to cut a dozen, stick them in the ground by their stalks, and scatter a few on the ground for a carpet, and in two or three minutes you have a luxurious green roofed hut giving complete shelter; I brought one or two of these leaves to Singapore with me, and they

were deposited in the Museum. Granite crops up on this mountain, but there were no large boulders visible, the soil appears pretty good, better than what I have seen hitherto excepting that on Panti. My reckoning of the elevation with one aneroid was 1,950 feet, the same as the lower peak of Pûlei, while Mr. Hill makes it 2,197 feet, so, as my aneroid agreed with Mr. Hill as to the height of Panti, 1,650 feet South face, I suspect that I did not reach the true summit, though I took a good deal of trouble in trying to do so, and reached the point which was called so, and which I was told was that reached by Maclay a year or two before; the view inland from this mountain is very fine, finer even than that from Panti. Here as elsewhere when out of reach of water, the traveller can get a cool drink from some of the numerous hanging ropes and supple jacks he comes across along the path; a section of one of these, three or four feet long, will give half a pint of water, sometimes most delicious sweet water, others give a water slightly acid, but quite drinkable. I give the names of some of these water-giving "okar" as the Malays call them, viz.: sêbras, blêrang, êmpêlas (the êmpêlas hold second place as to water supply), rêlang (this gives the most water and has an edible fruit), jitan (fruit edible), bibat (red fruit not edible, shoots edible, water plentiful), jêlâ (fruit edible), gêgrip (edible fruit very pleasant), lêbâdâ (pleasant edible fruit), gârok (fruit edible), kêkrang (fruit edible). As far as one could see, there was not much variety in the way of ferns or orchids on this mountain. The master of Sêbâdang, the Malay champion, was a Sêlûang man, Sebadang himself being a native of Sâyong. After leaving Sêlûang at 3.15 p. m. we passed one more Kangka, the furthest up the river. We stopped for the night at a place called Kampong Batu Hampar, consisting of two or three somewhat impoverished looking huts; we were told, however, that there were two or three more further away from the river bank out of sight; they were cultivating sugar-cane, plantains and klêdês, also tapioca in a small way. The land this side the river (right bank), consists mainly of pêmâtangs (ridges); the hollows between them were just now filled with water, which served to keep away the tigers which usually infest the neighbourhood. We were given a deserted and very much dilapidated shanty to put up in for the night, but with a few additional kajangs from the boat and my waterprof sheet hung up at the side, we contrived to get tolerably sheltered: but we should have cared but little about this if we could have been free from those tor-

menting little sand-flies which tortured us all night, piercing through everything, wrap ourselves up as we might. The Batu Hampar, which gives its name to this place, is a "Krâ-mat," a sacred rock in the river, on which the devout spread the mat of prayer; it owes its sanctity, according to the legend, to the execution on it by order of the Yam Tûan of Kota Tinggi, of one Jit, Pënghûlu of the Jakuns, who had been detected in necromantic practices. When they came after the execution with the burial garments to take away the body, it had disappeared. Three months after he was met alive and well on the same spot by his son, and from that period he used to haunt the spot. He is also said to assume at times the form of a white cock; when met in human form, he disappears, and a white cock is seen vanishing in the distance. Between Sëluang and Batu Hampar, S. Rëmûroh, S. Râmun, (tree bearing a sub-acid fruit) S. Sôlok, (a certain knife), we passed S. Gâjah (elephant), S. Landak (porcupine), Pôkok Mahong, S. Lahan, S. Sëläsa (a pleasure house), Pâsir Râja and Rantau Râja, Malay houses on left at intervals of 7 minutes; S. Dërhâka, and S. Sëttonggeng both on the left, and Batu Sâwâ. Of the above places most take their names from trees or animals, Pâsir Râja (King sand or strand) and Rantau Râja (King Reach) require no further expianation. S. Gëmûroh takes its name from the rushing sound of the stream there; there is an island of the same name close by. S. Dërhâka or S. Anak Dërhâka as it is also called, and S. Sëttonggeng derive their names, according to the Malay legend in this case as in many others, from incidents which it is difficult to describe in seemly language; however Sëttonggeng (the stooper) was the step-mother of Anak Dërhâka (the rebellious son). One day Sëttonggeng was stooping picking up sticks, and in hitching up her dress she made a gesture which was misconstrued by her son, who thereupon assaulted her in a way which caused her to turn round and give him such a tremendous kick that he was heaved to the spot where flows the stream to which he has given his name, and Setonggeng herself was converted into the stream which bears her name. The two streams are about a quarter of a mile apart. Batu Sâwâ (fishing-weir rock) marks the spot where, says tradition, Sëbâdang picked up a rock to make way for his weir.

We left Kwala Batu Hampar at 9 11 a. m., and in a few minutes passed a river of the same name, and in 10 minutes had passed the clearing on the same side, and found big



jungle on both sides. On one of the trees we noticed a very fine fern with long grass-like leaves, a non-botanist would liken it to a delicate variety of hart's-tongue; the hart's-tongue, or bird's-nest fern, is called "pôkok sâkat" by the Malays, and the stag's-horn, of which we now came upon some very fine specimens, "pâsu putri" (princess's bowl). At Lâbok Këndur (gourd hole), 9.41 a. m., we came across some "râsau" again and ten minutes later we passed Tanjong Blit. Shortly after we noticed a fine specimen of "pôkok râwa, a beautiful round-topped tree with thick-set, glossy, dark-green leaves, which bears a pleasant fruit. At 10.11 a. m. we pass on the left S. Dâun Lâbûh, and at 10.24 a. m. Tâuah Dâpar on the same side. At 10.37 a. m. we pass S. Pêlang Pâtus (severed-boat river), here the jungle on both sides is very beautiful. According to tradition the river just mentioned owes its name to one of the numerous feats of Se Bâdang; it is stated that he and his wife Nênek Panjang went out in a pêlang boat together fishing, she in the bows and he at the stern, and that each, seeing a fish at their respective ends, paddled in opposite directions, and paddled with such force that the boat parted in two in the middle. It will be seen from the above that Nenek Panjang was a fair match for her husband in physical prowess, her great powers are attributed to a circular root (akar gander) which she found lying on the ground like a hoop, and which when she put it on fitted her waist exactly; she never took it off, and from that time she equalled her husband in strength. The legend further narrates that she bore a child to the Jin Kelembai, from whom her husband obtained his gift of great strength.

At 11.13 we passed Jâlor Pâtus (a rock to the left which occasioned the damage referred to). At 11.26 we sighted Tanjong Pêrak, the point between the Lênggiu and the Sâyong: at 11.31 we entered the Lênggiu with a sharp turn to the East, the Sâyong being N. W. we found the Lênggiu quite sluggish, all the force of the current in the Johor being apparently contributed by the Sayong. In half an hour trees began to get in the way, both sides of the stream, which is not often more than 20 yards broad and very winding, and if possible more beautiful than before. At 12.10 p. m. we passed Sungei Kêmanggit, and at 12.22 we came upon three wood cutters' huts to the left, little cramped huts set upon tall and somewhat slight poles; here we stopped for tiffin till 1.12 p. m. At 1.38 p. m. we passed Sungei Sâdei, at 3 p. m. a Jakun's clearing and hut on the right; 3.21 Sungei Sêbang



on the right. At 3.35 we went over Lobang Ajar with powerful current and whirlpool. At 4.5 p. m. on our left was Pâsir Bêrhâla (idol sand) of which no clear account was given. At 4.36 had half an hour's work in cutting through a tree fallen across the stream, and now the opportunity was taken of cutting some poles for "gâla" to punt us along with, and we certainly got along half again as fast as with the paddles. At 4.18 p. m. we passed Pulau Tanjong Putus, at 5.37 Lûbok tirok, at 6.6 p. m. Sungei Tengkil. Jungle can be touched on both sides. At 6.19 Sungei Mâchap flows in to the right. After cutting our way through more fallen trees, we reached Gâjah Minah (where Messrs. Hill and Yahya had put up for a night), about 5 minutes past 7. p. m. For more than half an hour we had been enjoying a delicious evening with the light of the young moon; I could not ascertain how this place had got its name. The only sign of humanity about it is a very elementary sort of shanty, which scarcely deserves the name of hut, and looks as if half a roof had fallen to the ground and had been afterwards propped up by sticks in a slanting position; we preferred the jâlor for sleeping quarters, the shanty and its neighbourhood abounding in leeches. The said shanty was put up by a rattan-cutter; we were told that a Chinaman had been carried off here by a tiger one year ago, and a Malay two years ago. We must have had to cut through a dozen trees or more during the day. Every now and again everything had to be taken out of the boat and put on a tree and then the boat could just scrape under, we were also constantly having to lie flat; about three hours were lost with these constant stoppages. During the wet season, it is only the Lênggiu in which snags, etc. are so unpleasantly familiar; the Johor is free from them as far as boats of light draught are concerned, indeed during our trip, a steam launch could quite well have gone up as far as the mouth of the Lênggiu. The Johor river is certainly a fine one, but in the Lênggiu, though narrower, the beauty of the scenery increases; some of the winding bits are wonderfully lovely, rattans everywhere adding to their charm and variety with their beautiful featherlike sprays; the monkey-ropes hanging gracefully here and there, their pale tint limning out with delicious contrast the cool dark green of the leafy walls around them. In places the under soil has the prevailing red hue of Singapore but it is mostly sandy, though occasionally it appears to be of a better quality. Now and again whitish clay under-lies the red.

*Tuesday, 28th.*—To-day was simply a repetition of yesterday, saving for the increase of snags and fallen timber. At 12.43 we passed on our right Sĕmpang Mahaligei (palace) where used to be the Royal fishing box. 12.46, huts to the left, 1.25, S. Ayeĕ Pŭtih on right. At 1.30 saw a beautiful mŭsang in a trap up in a tree, trap consisted of two or three sticks fastened from bough to bough the intervals being filled with thorny rattan leaves; he was struggling desperately for his freedom, but apparently in vain, when just as one of our men had climbed nearly up to him, by a frantic effort he got loose, and was out of sight in a moment. At 1.38 passed Lŭbok Bilik on our left, said to be a “Kramat,” but we got no details. At 1.57 we had Sungei Tĕngkĕlah on our left, and at 2.8 Sungei Tempinis: Sungei or Pĕngkĕlan Tĕngkĕlah is the place where Logan re-embarked for Singapore on his return from his trip in 1847 up the Endau river and through the interior of Johor. Its name derives from a fish, and in former days it was one of the retreats of Royalty. 2.10, Jakun hut in clearing on the right, and again at 2.39. At 5.26 p. m. we reached the limited Kampong of Kĕlĕsĕ Bĕniak, occupied by both Malays and Jakuns; there were three huts on the bank, the huts were very low on high piles, two of them were thatched with dĕun payong, or umbrella leaf, which added much to their picturesque appearance. The better part of the day had been wet, and we were still forced to have our “kĕjang” up, and, as before, we dined and slept on board our jĕlor. We were not allowed to continue our wanderings on shore before dinner, our men assuring us that at dusk in that neighbourhood we were not at all unlikely to meet a roaming tiger. This place is named from a fish, Kĕlĕsĕ, which is said to abound here and is described as having upper part dark green, belly white, and large scales. The river had, we were told, been much higher a few days before, about 12 feet, as we judged, above its present level. Next day (29th) we took on a Malay and two Jakuns, more poling and a great deal of cutting work, the stream narrowed so much that there was but just room for the jĕlor to pass. We saw more hill coffee shrubs with good-sized berries on the banks of the river as we passed. A little before 4 p. m. we got into the Tĕbĕ river, leaving the Lĕnggiu on our left; a little way up the Tĕbĕ, we found ourselves at the Pĕngkĕlan, the residence of the Pĕngĕlu or Bĕtin of the Jakuns; as we neared his hut, some women and squalling children scrambled away, apparently alarmed at the sudden invasion of the strange orang

putch. We found the hut much superior to any we had seen since leaving Sĕlĕang in size, construction, accommodation and comfort; it was thatched with a leaf resembling nipah, and the flooring was a bark one, the best portion of it being covered with mats, on which we deposited our sleeping-gear. We then went out into the garden in search of ferns, &c., and our curiosity was rewarded by some capital specimens found among the decaying logs which cumbered the ground; the garden contained some fine tapioca, sugarcane, plantains, and klĕdek; the Bĕtin kept a few fowls and also a dog, which he used in the chase of the smaller jungle deer. Not long after our arrival a very queer old man came to see us, who was introduced as the Bĕtin Lĕma or Dato; he is the father of the present Bĕtin, who was then away on the Endau. The old man spoke Malay fluently, but with a peculiar accent, broader than that of the Malays and sounding the final *k* much more distinctly. I asked him if he remembered Mr. Logan's visit some 30 years before, he said he did, and also that of M. Favre; on the occasion of the latter he was living in the Sayong where there are two Jakun kampongs, some 30 people in all; he was described by M. Favre as an old man of 80, according to which he must have attained the extraordinary age of 110, but he is now probably not much over 80, and at the time of M. Favre's visit may have been between 50 and 60, with nearly white hair, looking old for his years; he probably deceived M. Favre by his ready acquiescence in the idea of his being 80 years old; like most of the natives here he was quite ready to agree to anything which might please his guest, and was quite disposed to say that he was 110. The Bĕtin's hut lies not far from Bukit Tĕlenteng and Pĕpur, which we were told Mr. Hill ascended in search of plants during the day he was kept waiting while his men were getting ready their "ambong." Mr. Hill gives the elevation at 1350 feet. The Dato told me there was no hill at the source of the Sayung, as stated by Favre and Logan, from the other side of which flowed the Bĕnut into the straits of Malacca, he said that the streams flowed in opposite directions from the same swamp, but there must be some fall, the same might perhaps be assumed in the case of the two Sĕmrongs asserted by Logan to be one river joining the Batu Pahat and the Endau further North, but in 1877 I was assured by Che Mĕsa of Panchur, who had explored the Endau and its branches that this was not so, and that the two *Semrongs* were separated at the source by rising ground, so

that for the present at all events, Logan's assertion cannot be unreservedly accepted. There were plenty of subjects for conversation with the Dato; but I was obliged to reserve them for such opportunity as I might get on my return. After dinner our men told us some Malay tales, and we in return gave them Little Red Riding Hood and other stories, to which they listened with much interest and amusement, some of the incidents eliciting roars of laughter, the unexpectedly tragic fate, however, of little Red Riding Hood, according to our version, cast a shade over the audience who speedily retired to forget their grief in slumber. The next day (30th) we succeeded, contrary to our expectations, in getting our party off at 11.30 a. m. We were 16 in all, 12 men, besides ourselves and the boys. I had to give up my native mattress, there not being enough carriers; the Malays consider 15 to 20 kati sufficient load for a man in an "ambong" (the basket they carry on the back with straps passing over the shoulders); Chinaman would carry much more in his two baskets on a kandar-stick, but they could not pass along a great portion of the path we had to travel, which was in many places only just wide enough for the head and shoulders to squeeze through. After starting we had to cross a stream by means of some unpleasantly ricketty branches; and then our course, there could be hardly said to be a path, lay through jungle which was all under water, sometimes up to the knees and occasionally deeper still, with muddy holes and invisible roots and stumps, so that our progress was not rapid. After an hour or two of this sort of work we came upon a larger stream with rushing current, a medium-sized tree stem lay across it, but some inches under the surface, and though the natives with their prehensile feet crossed it safely, we did not feel quite equal to the occasion, and our men soon had a few uprights stuck in the bed of the stream secured to each by horizontal bars, and so we got over. On the other side all was equally under water and we continued to wade, occasionally up to the middle, along the banks of this stream, which was the Lenggü, till 3 p. m. or so, when we got on to higher ground, only now and again having a swamp or small stream to cross. By 4 p. m. we had reached still higher ground with a delightful clear sandy-bedded brook flowing at the foot of a steep rise; here, above the stream, we decided on taking up our quarters for the night, being told that Mr. Hill's first resting place could not be reached till after dark; one of our men moreover, who had been taken



with fever on the way, was now too bad to go any further. Our men now began, with greater energy than they had yet shewn in anything, some to make a clearing, others to cut down trees for their bark, and saplings for poles, and in about an hour we had a capital shanty two or three feet off the ground with a kajang roof (for we had brought two kajangs with us) and bark flooring (the bark of the meranti tree). This first day's work had completely destroyed my canvas shoes, and having only one other pair (fortunately leather however), with five or six days' tramping before me, I contemplated the future with some misgiving. After the persevering attacks of sand-flies had been dispelled by the smoke of a fire lit close to our hut, we at last got to sleep amid the croaks, cries, shrieks, and hootings of a host of frogs, insects, and birds. The stream below us was a tributary of the Pénis, which we had crossed earlier in the day.

Next day (31st) we made a start about 8 a. m. including the invalid of yesterday, whom I had dosed three times with quinine; this drug and sal volatile, which I had with others in a little case, was in great request among our men. At 10 a. m. we reached Hill's first resting-place, Ayer l'ûti, (white water), so called apparently on the *lucus a non lucendo* principle. Yesterday the soil was muddy or sandy, now it was darker, and the swamps through which we passed between the higher levels of our course rejoiced in a deep brown mud, in which we sank now and then to over the knee. The rattan thorns were a constant annoyance, and the path even our Malays lost sometimes, but the Jakuns seemed never at fault and sped along, though somewhat more heavily burdened than the others, with astonishing rapidity. In the way of flora we observed some fine ferns and lycopodiums, and a variety of plants and creepers with beautifully marked leaves. About 3.30 p. m. we heard the sound of rushing water and shortly after reached the banks of a most delightful mountain torrent tearing down amongst granite boulders of all sizes and shapes; this we were told was Bâlu Lënggiu, or the source of the Lënggiu River, and on this spot was Bâtu Sëtinggan (the squatters' stone) or Bâtu Bërkâchang, to which a legend is attached that it was the first couch of the parents of the human race; the details of the legend cannot be stated here, so I simply follow the account of it given by Logan, who here first came upon the Lënggiu on his return from the trip up Endau as already referred to. Another of our party being down with fever,



we determined to camp here for the night, and so we soon had a hut put up on the very brink of the torrent. Meanwhile we had a delicious bath, after which we wandered up the stream and collected two or three uncommon ferns, one a very small ribbon like plant adhering to the rock by a thin film of root and soil, another was a foot high or so, with a delicate straight black stem, and a radiating crown of fine tapering leaves, also growing on the rock in the stream from a horizontally growing root. The bed of the torrent here is broken up granite, consisting mainly of quartz, with a little mica; the boulders differ somewhat in quality, some being rather sycintic, others more porphyritic in appearance; good large blocks of solid quartz were also found in the bed of the stream, some of them shewing the regular prisms of quartz crystals. The soil on both banks was in some parts sandy, in others clayey, in others of a somewhat coarser texture occasionally shewing a lateritic tendency which gave it a gravelly appearance, but this was more noticeable further up the country.

Next morning we continued our journey about 8 a. m., leaving two of our party behind, one of them to look after the man who had succumbed to fever the previous day. I gave the invalid a dose of quinine before starting, and left another for him to take if needed. The man who had broken down the first day had quite recovered. After two or three hours' work in ascending and descending a series of hills with sandy and rocky streams between them, we had a steep climb up a slippery hill of rather superior looking soil, and after going along a narrow ridge at the top we came to a dip; here we were brought to a halt, and were told that this was the old boundary line between Pahang and Johor, but that now it ran further North. Our path soon after descended and we very shortly had another steep climb up to a similar narrow ridge and in coming up with the leader were told they had just seen a tiger, or, as they more respectfully put it, a Dato, about 20 yards to their right who on seeing them made away down the slope; they now refused to go any further till the whole party had collected; I was particularly struck with the blanched faces of our boys at the mention of the Dato having been so near (موکاپ مک ترلالو قوچت). After this we were not long in coming to another halt for a more satisfactory purpose; we had reached a large square block of stone which projected from the side of the hill, and whence we had a fine view of Bêchûak and

Blûmut; Bêchuak with her twin peaks to the right, Blûmut stretching away to the left, concealing behind her broad back Chimundong, the third of the trio. These three hold an important place in Bênuak legends (I found the name acknowledged by the Dato, who pronounced it as spelt, and talked of a "Râja Bênuak" in old days.) As the result of my inquiries was to confirm the accuracy of Logan's account, I cannot do better than quote his account of the origin of the Bênuak country and race, and of the particular legend connected with Blûmut. "The ground on which "we stand is not solid. It is merely the skin of the earth " (kûlit bûmi). In ancient times Perman [the "Allah" of "the Bênuak] broke up this skin, so that the world was "destroyed and overwhelmed with water. Afterwards he "caused Gunong Lulûmut [Blûmut] with Chimundong and "Bêchuak to rise, and this low land which we inhabit was "formed later. These mountains in the South, and Gunong "Lêdang (Mt. Ophir), Gûnong Kap (Mount Kof, probably), "Gûnong Tongkat Bangsi, and Gûnong Tongkat Sûbang on "the North, give a fixity to the earth's skin. The earth still "depends entirely on these mountains for its steadiness. The "Lulûmut mountains are the oldest land. The summit of "Gûnong Tongkat Bangsi is within one foot of the sky; that "of Gûnong Tongkat Lûbang is within an ear-ring's length; "and that of Gûnong Kap is in contact with it. After Lulû- "mut had emerged, a prahu of *pulei* wood covered over and "without any opening floated on the waters. In this Pirman "had enclosed a man and woman whom he had made. After "the lapse of some time the prahu was neither directed with "or against the current nor driven to and fro. The man and "woman feeling it to rest motionless, nibbled their way "through it, stood on the dry ground, and beheld this our "world. At first, however, everything was obscure. There "was neither morning nor evening because the sun had not "yet been made. When it became light they saw seven "sindudo\* trees and seven plants of rumput sambau. They "then said to each other, 'in what a condition are we, with- "out children or grand-children.' Some time afterwards the "woman became pregnant, and had two children, not, however, "in her womb, but in the calves of her legs. From the "right leg was brought forth a male, and the left a female "child. Hence it is that the issue of the same womb can- "not intermarry." All mankind are the descendants of the

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\* Or sîkudûduk, a common rhododendrum-like shrub.

"two children of the first pair. When men had much increased, Pirnam looked down upon them with pleasure and reckoned their numbers.

"They look upon the Gûnong Lulûmut group with a superstitious reverence, not only connecting it with the dawn of human life, but regarding it as possessed of animation itself. Lulûmut is the husband, Chimundong his old wife, and Bëchûak his young one. At first they lived together in harmony, but one day Chimundong in a fit of jealousy cut off Bëchûak's hair. The young wife retaliated by a kick applied with such force to Chimundong's head that it was forced out of its position. Lulûmut, seeing his mistake, stepped in with his huge body between them, and has ever since kept them separated."

Some way further on we came to a tree where the path bifurcated, on which we found the initials of Mr. Hill and Che Yahya bearing date 18-1-79, and an arrow pointing to the left as the path to be followed by the Blûmut-bound traveller; our predecessors had been taken along the right hand path and ultimately found themselves on the top of Bëchûak whence a still higher mountain was visible, so they retraced their steps and took the left-hand path down to the gorge, through which runs a stream flowing down from the dip between Blûmut and Bëchûak. Here they put up a hut and took up their quarters for the night, ascending to the top of Blûmut the following morning. We took the left hand path, and found ourselves, after the descent of an almost perpendicular steep of rich black soil, on the edge of the stream just mentioned, with Mr. Hill's hut just facing us on the other side of it. This stream, which gurgles down through rocks clothed with ferns and caladiums, is the source of the Kahang, one of the tributaries of the Endau, and while our dinner was getting ready, we clambered up the rocks, and found besides ferns and caladiums, a small waxen-stemmed plant, thriving on the veriest minimum of soil, with the most beautiful leaves of a velvety brown-tinted green, their surface traversed by veins of purest gold; this plant, which seems to be an *audictochilus* of some kind, certainly carries off the palm from the silver, and the red and gold varieties. After turning in, we found the air very keen; and after a vain attempt to get to sleep in the usual amount of clothing, I was constrained to get up and don two or three additional layers of flannel, after which I contrived to pass the night in barely tolerable warmth; the wind was blowing boisterously up the gully and through our hut,

so as to effectually clear out any little warmth created by our numbers, two hurricane lamps, and a fire on each side of the hut.

At 7 a.m. we found the thermometer in the hut shewing  $67^{\circ}$ . Outside, at 4 a. m., it must have been three or four degrees colder. We left for the ascent to the summit about 8 a. m., the path at first leading down a rather steep slope, but it soon began to ascend; and the soil grew black and slippery, and the trees slighter in bulk but thicker in number; they wore a thick coating of dripping moss which made their appearance very deceptive; a stem apparently as thick as a man's leg turning out to be no bigger than his wrist. After toiling and climbing and squeezing our way up for an hour or so, we reached the top of the ridge, where a furious wind was rushing by, hurrying along an unbroken succession of dense clouds; a little further on we came to an opening on the eastern side with grass and bushes; here we found two varieties of fern, very handsome, one I recognised, having met with it on Pinang Hill; and Mr. Hullett has seen it at Woodlands on the coast of the old Straits facing Johor Bhâru; it is, I believe, the *Dipteris Horsfieldii*: the other, I think, must be the *Matenia Vectinata*. These two ferns are described by Wallace in his work on the Malay Archipelago as rare species he found on Mt. Ophir,—the latter, he adds, being only found on that mountain. The ferns we saw exactly corresponded with the engraving which accompanies Wallace's account of them, but none we saw exceeded two feet or so in height, whereas Wallace describes those he met as reaching a height of seven or eight feet and growing in groves. These, however, were found growing close to the Pâdang Batu on Mount Ophir, probably a warmer and more sheltered spot, and the specimens we saw were likely to be dwarfed from their damp and bleak situation. We got several roots of both species, but I regret that none of them have come to anything. After another half an hour's absolute climbing, in which we had to make constant use of the bemossed stems around us, we gained the summit, which is extremely narrow, hardly reaching 20 feet diameter anywhere; it consists of large blocks of granite, stunted trees, bushes, and the râsau which I had noted with equal surprise on the top of Panti; it must be taken as an indication of dampness. Intent on getting a view, we climbed on to the top of some of the rocks, but the clouds continued to sweep unbroken over us, and so we proceeded to take observations below the rock



instead, and groped and slid about under them and the greasy black roots and soil between them with some success, finding a variety of ferns and damp plants; most of the moisture-loving ferns we found are, I think, to be met with on Pinang Hill, but I came across one variety which is very like a creeper—the Malays call it “bâju-bâju”—but which I had never seen or heard of before; there was a good deal of it in one or two places; it reaches about one foot in height and is very slight and delicate; it grows on a horizontal root with small fibrous tap-roots. We found a few orchids of the commoner sorts. We found also another growth which I have never seen before; at first, among the other foliage, it looked like some kind of pine or fir, such as grows on Pinang Hill, but on examination it proved to be a creeper; we did not find its root; we brought down a spray with us, which I have submitted to the inspection of Mr. Murton, the Superintendent of the Botanical Gardens.

The summit of this mountain is certainly a most extraordinary place, with its rocks and roots of trees so disposed in a continuous descent as to form a succession of steep and slippery caves, which constantly require climbing to get through, and where it is often difficult to get a footing. Native tradition has been wont to call this the house of the tiger race, but on the approach of the white man the race has been removed to the sister mountain of Chimundong, where it will doubtless remain till the invasion of some adventurous “orang pôteh” drives it back to that other stronghold of the race Gûnong Lédang (Mount Ophir). When on an expedition to Měntehak in 1877, I was informed that no one, not even a Jakun, had ever reached the summit of Blûnut, Jakuns only passing over the lower points; the obstacle being tribes of huge and ferocious monkeys which rendered it dangerous, if not impossible, to attempt it. It is true that no Jakun had ever been to the top of this mountain, till one or two of them went with Mr. Hill a few days before us, but I regret to say that the monkeys were disappointingly timid and retiring; not one ventured within sight of us.

Having tied up our plants, we once more climbed on to the top of the rocks, and by 1 p. m. the clouds had all cleared away, and we had the satisfaction of a fine view in all directions; the horizon, however, never quite cleared, remaining hazy to the last, so that we did not succeed in making out



Mount Ophir as we had hoped to do. Immediately North of us lay Chimundong, a fine mountain, with two peaks some little way apart, little if at all inferior in elevation to Blumut; their bases touch. N. W. some 15 to 20 miles away, rose Gunong Jāning in Pahang territory. Directly South stand the twin peaks of Bēchūak, while S.S.E. of her run the parallel ridges of Pēslāngan (the old boundary) and Pēninjan. Somewhat hazy in the distance lay Gunong Pūlei, about S. S. E. Further to the East, about E. S. E., we noted Panti and Mēntēhak with Sēmbēlayang between them, and Bukit or Pēnālī Panjang (long ridge), Bukit Būlang (moon hill), and Bukit Tambun Tulang (bone-heap hill) in the fore ground. East of North numbers of smaller hills could be seen, and nearer East still other heights of considerable elevation could be dimly descried in the distance; no one could identify these, but I suspect them to have been Pulau Tioman and Pulau Aor. The greater part of the country from S. to W., as far as we could see, appeared to be an unbroken level of jungle, but the rest is a fine country abounding in hills of all heights up to 3,000 feet, with numerous streams following into the Johor, Endau and Sēdili. The soil runs through all the changes, from black mould to red clay and sand. We got down from the top to our hut in time to collect a few plants from the rocky stream close to it.

Next day, 3rd Feby., on reaching the Singgong stream, I collected a few pebbles of quartz, iron-tinted sand-stone, and various forms of granite; I also found a lump of what I take to be a form of specular iron ore affected by water; the sand in the stream contains small laminate prisms of mica. At Batu Setinggong, in the Hūlu Lōnggiu, we collected the ferns and mineral specimens already described and reached the Ayer Putih (noted for its black mud), somewhat to our surprise, about 3.30 p. m.

Left next day about 8 a. m., (after a row between two of our men, which was nipped in the bud at the first blow,) and reached our resting place of the first day at 10 a. m., where we found the fever-stricken man and his friend, who had been left behind at Batu Setinggong, had made themselves a very snug corner in the hut. After collecting together here we set off again; and when we got to the lower ground, which had all been under water before and given us so much trouble, we found the water had entirely disappeared; so our progress was much quicker, and we

reached Pěngkàlan Těba at 1 p. m., thus accomplishing in 2 hours and 40 minutes a distance over which on the first day we had expended 4 hours and a half. I had some talk with the Dato about various legends; among others that of Bukit Pěniábong, said to be a practicable ascent within the day, there and back, from Kělsà Baniak. The legend is that a cock-fight took place between Ràja Chùlan and another Ràja of old times, the defeated bird flew away to his house at Bukit Bùlan, while the victorious bird was turned into stone and still remains a mute but faithful witness to mark the spot where the tremendous conflict took place. The Dato informed me that he had seen the figure himself on the top of Bukit Pěniábong; it was a good deal above life-size, he said, and just like a cock in white stone; he added that the top of the hill was bare and a good view was to be had from it. Assuming that he really did visit the hill, it seems to me not improbable that this hill may turn out to be lime-stone, the most southerly in the Peninsula; at present, I believe, there is no lime-stone known to exist South of the Sělangor caves described in a paper by Mr. Daly, which was read at a meeting of the Society not long ago. In the afternoon the Batin (nephew of the Dato and son of an old Jakun of our party), a young man, came in, after a successful chase, with a pělandok he had killed, and gave us a leg.

5th. Had the pělandok leg at breakfast, and found it most excellent. I think it beats any kind of meat I ever ate; it is something between a hare and chicken in flavour. Had some talk with the Batin and the Dato about religion, the origin of the tiger race, and the camphor language. The legend of the tiger the Dato refused to communicate in public, and I had to go to a place apart before he would tell it me.

In their own house tigers are supposed to have the human shape, and only to assume the shape in which they are known when they go abroad. Their original abode is placed at Chěnàku in the interior of the Měnangkàbau country; when they increased and crossed to the Peninsula they took up quarters at Gunong Lědang and in the Blumut range. The legend of the origin of the tiger had better be related in the language in which it was told me, Malay. It is as follows: "Pada zaman dahulu Baginda Ali Ràja yang pěrtama. "Maka adàlah pada suàtu hari ia tũrun kasungei handak mandi "sěrta mumbuat hajatnya. Maka pada kotika itu, kěluarlah "sa-ěkor kòdok hijau deri sungei lalu dijilatnya kěpada "Baginda Ali itu. Maka adalah běbrapa lãma kěmdian deripa-

“da itu kôdok hijau itu mênjadi bunting, sambil bĕranak  
 “sa-ĕkor harĭmau dĕngan sa-ĕkor buâya.

In connection with the foregoing, the Dato communicated to me the following :—

“Kâlau chûtek, kâlau chatei  
 “Sangkut dâhan paulh  
 “Matahâri jĕntei harĭmau tûha  
 “Jauh jangan dĕkat  
 “Aku tahu asal ĕngkau  
 “Mûla mĕnjadi, Fatimah nâma  
 “Mak, nabi Musa nâma bâpa.  
 “Sĕgrĭching sĕgrĭchang pâtah  
 “Ranting digonggong angsa  
 “Târoh kunchi tĕrkanching  
 “Maka kunchi nabi tidak tĕrâwâ  
 “Tidak tĕrnafsu tĕrkanching  
 “Brat buangkan hâwa nafsu  
 “Aku tahui tûron tĕmûron ĕngkau  
 “Mûla mĕnjadi.”

Which may be translated as follows : Even though they be  
 “withered, though they snap, may you be entangled in the  
 “boughs of the paulh tree till the sun falls old tiger, keep far  
 “away and approach not, I know the origin of your first  
 “being, Fatimah was your Mother’s name and the prophet  
 “Moses your father’s.”

[This appears to be a mistake, as Fatimah lived 1000 years  
 after Moses, probably Baginda Ali should be substituted  
 for Nabi Musa.]

“Snap snap go the twigs in the bill of the goose. Put on  
 “the lock and you are fastened up, once the lock of the  
 “prophet has been placed on you, no longer can you indulge  
 “your desires, you are fastened up, heavy is the restraint  
 “placed on your desires. I know your original descent.”

The above sĕrâpah or charm is, it will be seen, for protec-  
 tion against the tiger.

It will be observed that these two legendary accounts of the  
 origin of the tiger differ, the first tracing it to the frog, and  
 that given in the sĕrâpah to Fatimah and Moses (or Baginda

Ali). The explanation appears to me to be that the first is the real original native tradition, modified by the substitution of Baginda Ali, a Mohomedan name, for that of the native prince who must originally have figured as the chief actor in the transaction; while the account given in the second betrays the influence of Mohamedanism, to suit which it was evidently written, or at all events modified like the first. The theory of the semi-human nature of the tiger race in its home at Chénâku, the original tiger being born of a frog, may be accounted for by its human paternity. Perhaps the legend in representing the tiger as descended from man and frog—the highest and one of the lowest of animals—indicates the combination of great and base qualities which is found in the tiger; or the frog may be intended to point to the readiness with which he takes to the water; or, still more likely perhaps, the legend of his origin was framed after that of his dual nature, and to account for it.

I made inquiries as to the camphor language in use by the aborigines and the Malays when in search of camphor. On this subject Logan makes the following remarks.

“While searching for it they abstain from certain kinds of food, eat a little earth, and use a kind of artificial language called the *bahâsa kâpur* (camphor language).” [I found some difficulty in getting the words “*bahâsa kâpur*” understood; when my informants saw what I meant they exclaimed “oh he means *pantang kâpur*.”] “This I found to be the same on the *Sëdili*, the *Endau* and the *Bâtu Pahat*. From the subjoined specimens it will be seen that most of the words are formed on the Malayan and in many cases by merely substituting for the common name one derived from some quality of the object, as ‘grass fruit’ for ‘rice,’ ‘far-sounding’ for ‘gun,’ ‘short-legged’ for ‘hog,’ ‘leaves’ for ‘hair,’ etc.”

#### THE CAMPHOR LANGUAGE.

[I went through Logan's list, and as I had a good many words given me which do not appear in his list, and where the words are the same several being sounded otherwise than his spelling would indicate, I insert them here in a third column.]



## WORDS NOT MALAYAN.

English.	Logan.	New.
Wood	chué	kâyú
Stone	cho'ot	che-út
Rattan	úrat	penerik ( M terik )
Rain	kuméh	kemeh ( of M kemah )
River	simplú	simpeloh
Clouds	pacham tatengel	serungkup ( M rungkup )
Iron	cháot	peranchas
Deer	sabaliú	sebâliu
do kíjang	sungong	sesunggong
Hog	sáraungko	sámungko pemenggei ( of M punggei )
Tiger	sílimma	túman
Dog	dupan, minchu	mincho
Elephant	sagántél	bésar pênégap ( M tegap )
Rhinoceros	chuwei jankrat	sêngkrat
Bear	chuwei pángpáng	penlepok ( chuwei-M bina- tang )
Bee	chuwei dhan	bâni dahan ( of M pok-pok )
White	pintul	selepol ( of M sepol )
Cold	siáp	siap
Sick	bínto	bintoh
Tongue	lin	pelen
Tooth	pingrép	pengrep
Head	piringol, tilombong	peninggol ( of M penanggal )
Heart	mambong mirisit	——meresit
Belly	mámpong	mambong ( M mambong- empty )
Cloth	pompoing	pompoing, séseh
Handkerchief	tilombong	sâpu peninggol
Trousers	pirso	do ( M perso' to slip into a hole of the hand or foot,
Spear	pindáhán	perdahan ( M dahan )
Dead	pántus	do
To fell trees	bantél	membantil
Parang	piranchas	peranchas ( M rantas )
Sword	péranchas panjang	pemanchong ( M pancong )
Small knife	——kicho	do
Hill	séng	do
Prahu	lopéh	do
Betel leaf	krekap ( M krâkaap )	pemedas ( M pedas )
Gambier	assé	ansé [ 2nd syllable nasal ]
Many	kon	do
Little	sidukon ( M sedikit )	sedôkon
To eat	miniko, tiko	menekoh ( of M tegok & tô- gok )
To drink	jo'oh	menum
To thirst	bilo	haus
To lase [ lave ? ]	libam	
To sit	biráyah	berájul

WORDS NOT MALAYAN.—*Continued.*

English.	Logan.	New.
To lay lye	ámbin	hambin
To go	bitro	betroh
To sell	piéh	beseleh
Tired	kabo	pengájul

## WORDS ADAPTED FROM THE MALAY.

Pepper, betel leaf	pimádás from pidas	
Gambier	kápaít—paít	
Pinang	pongalet—(pengelat D.F.A.H. klet)	búah kélat
Tobacco	pengáíl—káíl	pengáyal
Hog	kakipanda- kákípéndé	
Hair	dáun—dáun	penúran
Eye	pingingo—jingo	peningok
Ear	peningar—dingar	pendengar
Nose	pénchium—chium	penchium
Wind	piniop—tiup	peniup
Hot	piníng—pingring	pengering
Fire	piningát—hangat	pengangat
Musket	jáubuní—jáu buní	
Musket-ball	aná bésan jáubuní	chié'ót
Sun	tonkat trang—id	tongkat
Moon	tonkat gláp—id	—do
A ruler	piningar—dingar	orang merentah
Gold	pimuning—kuning	penchílei—(Jelei ?)
Tin		
Dollar	} pimuti—putí	pemúti
Silver		pemuntol
Star	pinabor—tábor	anak tongkat
Oar	pingowet—uwét	pengúeh
To return	belipat—id	do
Kris	tájam séngkat—,,	do
Small axe	puting piníngá—,,	pûting peninga
Large —	puting—,,	pemûting
Pirda	perámhat—,,	do
Cocoanut	{ buah kukor—,,	búah pûlau
"		
"		
Sugar	pimanis—,,	pemanis
Rice	buah rumput—,,	do
Paddy	"	"
Trowsers	sárong bingkei	
To buy	muning—,,	ma'ájul

"It is believed that if care be not taken to use the *bassa* "*kapor* great difficulty will be experienced in finding camphor trees, and that when found the camphor will not yield itself to the collector, whoever may have been the originator of this superstition it is evidently based on

“the fact that although camphor, trees are abundant it very frequently happens that no camphor can be obtained from them. “Were it otherwise,” said an old Binuà who was singularly free from superstitions of any kind “camphor is so valuable that not a single full grown tree would be left in the forest.” Camphor is not collected by the Bärmun tribes, at least on the western side of the Peninsula and “they are unacquainted with the Bassâ kâpor.” In comparing the words in the above list I have to acknowledge the assistance of Inche Mohamed Said, the Government Munshi.

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(1) “bani” (or banir) means the buttress-like root of a tree in Malay and “dahan” a branch, but the way in which these words came to have the meaning given in the text are somewhat obscure.

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